

PRINCIPLES AND PRACTICES
of the
FAR EASTERN GOSPEL CRUSADE

CALLING

The Far Eastern Gospel Crusade was peculiarly raised up of God during the latter part of World War II through the instrumentality of men and women in the armed services who caught the vision of preaching the gospel of salvation through Jesus Christ to the peoples of the Far East, particularly Japan and the Philippines. It cannot be said that this organization had a "founder", hence no particular "pattern" (Heb. 8:5) has been projected by any individual as to the method and plan of operation. However, the Lord saw fit to raise up a number of individuals who seemingly had caught the same vision of preaching the gospel under a united front in the Far East.

DIRECTION

The Crusade since its inception has operated under the direction of a Board of Directors who in turn have been elected by the membership of the Far Eastern Gospel Crusade at the annual convention. The Board of Directors are responsible for carrying out the policy of the Crusade, such policy having been fixed by the membership at the first annual convention.

NATURE OF
MOVEMENT

The original vision and policy of the Far Eastern Gospel Crusade was that of a specialized ministry in teaching, the establishing of evangelical institutions, publication and distribution of evangelical literature, itinerant evangelism and other forms of specialized missionary activities as needed. Furthermore, such plan of operation was to be carried out by providing institutions, evangelists and other specialized services for the furtherance of the gospel, in cooperation with orthodox evangelical agencies.

METHOD OF
OPERATION

Since its inception the Crusade has operated in a plan whereby its services, property, institutions and influence have been made available to existing evangelical organizations for the preaching of the gospel and the furtherance of missionary endeavor. By the term "made available" is meant that working agreements have been made with other evangelical organizations and individuals whereby such organizations and individuals may cooperate and share in the work of the Crusade.

In order that the Far Eastern Gospel Crusade may continue to function on a compatible basis with its own workers and other organizations and individuals, the following policies have been adopted relative to (1) missionary candidates, (2) financial policy and (3) methods of administration.

MISSIONARY CANDIDATES

CHRISTIAN
EXPERIENCE

All applicants must have been born again of the Spirit and possess a vital religious experience. They should give clear evidence of having yielded their lives to God and that the Spirit of God is having freedom in such lives to lead and empower for service.

DECLARATION
OF FAITH

All applicants must give satisfactory evidence of being sound in the faith. Furthermore, each applicant will be expected to subscribe to the following "Statement of Faith."

DECLARATION
OF FAITH
(Continued)

We believe:

That the Bible is God's Word, written by men divinely and uniquely inspired, and that it is the supreme and final authority in all matters of faith and conduct.

In one God, eternally existing in three Persons; Father, Son and Holy Spirit.

In Jesus Christ, the world's only Saviour; in His deity, pre-existence, virgin birth, sinless life, vicarious death, burial and bodily resurrection and personal, visible, imminent return.

In the Holy Spirit as a Person, indwelling and empowering the believer, convicting the unsaved, and presenting the claims of Christ.

That sinful man is lost and can be redeemed only by the shed blood of Christ through the regeneration of the Holy Spirit.

In the resurrection of the dead, the believer to life everlasting and the unbeliever to eternal condemnation.

That the church, the body of Jesus Christ, for which He will return is comprised of all who have accepted the redemption provided by Him.

VIEWPOINTS ON
DOCTRINE

In addition to the above "Statement of Faith", the applicant should make it known upon application if he or she hold to any particular viewpoint of doctrine which is not commonly held by evangelical churches, or that which would serve to cause division among evangelical workers in general.

CHANGE OF
DOCTRINE

Should there be a change of any of the views to which the candidate has subscribed subsequent to application or appointment, the applicant should notify the Board of Directors by direct communication to the Chairman of the Board if at home, or through the Field Chairman if on the field. The Board of Directors may request the resignation of such a worker if deemed advisable.

BIBLE
KNOWLEDGE

Applicants should have a thorough knowledge of the Word of God. Evidence of such knowledge should be forthcoming from past experience or training. It is desired that every candidate be a graduate of an evangelical Bible School, College, Seminary or Bible College. The Board of Directors may waive such requirements if satisfactory practical experience is evident. In cases of married couples making application, the husband and wife are both considered candidates although the foregoing educational requirements may not be required of the wife.

EXPERIENCE
IN CHRISTIAN
WORK

Inasmuch as other organizations have learned from experience that lack of practical Christian experience at home has proved the undoing of many a worker on the field, it is deemed advisable that every applicant give satisfactory evidence of having been a soul-winner in the home field. Furthermore, such applicants should give evidence of having been able to work successfully in organized Christian work in the home field. Knowledge of the Word of God does not

EXPERIENCE IN CHRISTIAN WORK (Cont'd)	in itself preclude the need for experience in the handling of the Word of God. While it is not the intention of the Crusade to set up barriers, it does seem desirable that an applicant present at least two years of satisfactory Christian service on the home field.
SPECIALIZED TRAINING AND EXPERIENCE	Candidates for specialized missionary work should also furnish satisfactory evidence of training in their particular field in college, trade school, or other specialized education. Applicants having experience in their field, in addition to training, will be given favorable consideration. The Board of Directors may waive such requirements if satisfactory practical experience is evident.
PHYSICAL QUALIFICATIONS	All applicants will be expected to furnish satisfactory health certificates from the doctor or doctors approved by the Crusade. Forms for such reports will be furnished to the applicant after the application has been received. Workers on furlough will be expected to furnish such health certificates before returning to the field.
STATUS OF CANDIDATES	Candidates who receive the unanimous approval of the Board of Directors will be known as <u>accepted</u> candidates and are then authorized to begin deputation work. All accepted candidates will be required to provide funds for their own outfits, transportation and repatriation, and pledges of support for the full term while on the field. When this and the request of the Field Chairman is received, he then may be appointed by the Executive Committee to the particular field. From this time forward the candidate shall be known as an <u>appointed</u> candidate.
STATUS OF AFFILIATED PERSONNEL	All personnel who choose to affiliate with the Far Eastern Gospel Crusade should understand fully the Principles and Practices. It should be further understood that the sponsoring organizations be held fully responsible for all contingencies pertinent to the missionary candidate. Such contingencies will include personal support, transportation to and from the field, medical expense, repatriation in the case of emergency, furlough expenses and other expenses which may be deemed necessary for the candidate. Missionaries working in affiliation with the Crusade will be expected to work harmoniously with Crusade missionaries under direction of the Field Chairman. Grievances will be handled by the Field Chairman. The Far Eastern Gospel Crusade will agree to provide adequate housing, to make the best possible arrangements for the worker's personal welfare, as well as to give every advantage and opportunity afforded other Crusade missionaries for Christian service and ministry. The foregoing provisions shall be in effect for at least one full term of service, the length of such terms to be determined by the recommendation of the Field Council and authorized by the Board of Directors. Exceptions to the length of term of service may be made by the mutual consent of the Crusade and the affiliation organizations. It should be understood that such affiliated workers are "loaned" to the Far Eastern Gospel Crusade.

WORKING
AGREEMENT

Accepted candidates will be required, before appointment, to sign an agreement stating that they joyfully and heartily approve of the principles and practices of the Far Eastern Gospel Crusade and that they will endeavor to carry out the same together with such further stipulations that may be deemed necessary in particular cases.

The form of agreement will be as follows:

"I, the undersigned candidate (of/or cooperating with) the Far Eastern Gospel Crusade, accepted by the Board of Directors of the Far Eastern Gospel Crusade, through the solemn call of God and the acceptance of our brethren, and in preparation to proceed to the field, do hereby express:

My cordial and wholehearted agreement with the principles and practices of the Far Eastern Gospel Crusade;

My agreement with those who labor in my behalf on the home field;

My willingness to submit myself to the oversight and direction of the proper authorities of the Crusade at home and on the field;

My purpose to trust God for any and all needs, whether they be supplied by the Far Eastern Gospel Crusade or otherwise;

My readiness to be led to the ends of the earth that the gospel of our Lord Jesus Christ may be taken to those who are lost.

I realize that conditions of administration, finance and work may or may not be ideal or to my liking, but I will be content to adapt myself, God helping me, to all such existing conditions. Should it be that grievances not anticipated by me at this time should arise, I believe that it should be my responsibility to let my grievances be known to the proper authorities either at Home or on the Field.

I have read the financial policy of the Far Eastern Gospel Crusade and I am willing to abide by such policy. I am satisfied that everything has been done and will be done for my personal comfort and should emergencies arise I am willing to trust God that they be worked out satisfactorily.

I realize that even though I make this agreement with the Far Eastern Gospel Crusade that my responsibility to be faithful is toward a Holy God who is faithful to perform that which He has promised.

Missionary Candidate

Place

Date

WORKING
AGREEMENT
(Continued)

In behalf of the Board of Directors, we the undersigned members of the Board of Directors do hereby agree to support by prayer and interest the above named missionary candidate. We enter into this solemn responsibility with the endeavor that all the agencies in the above stated agreement be carried out to the best of our ability.

For the Board of Directors.

FINANCIAL POLICY

RELIANCE
ON GOD

The Far Eastern Gospel Crusade desires that all officers, workers, and candidates maintain a spirit of reliance upon God for support, and not upon means and methods. This is not to say that means and methods should not be worked out, as are herein stated, but the principle of faith in God should always be first and foremost. Means and methods have been known to fail but He never fails.

TYPE OF
MOVEMENT

The Crusade would desire to be known as a movement whose foundation, as well as superstructure is in God. We believe that God called the Far Eastern Gospel Crusade into being; this is our foundation. We also believe that God will continue to keep it as such; this is our superstructure. Organizations have undertaken to explain and define what is meant by the term, faith, and seemingly the only common ground in such explanation is "my expectation is from Him."

Psa. 62:5

PATTERN FOR
ENDEAVOR

We regard the needs of the Crusade, including the needs for individuals, services, property, etc., as needs for the Lord and His work. Hence, all gifts, regardless of their source or particular destination, are to be received as "unto Him." Jesus had need of means upon which to enter the city of Jerusalem and He sent His disciples to fetch the colt that belonged to another man. The only explanation given by Jesus to His disciples who in turn should tell the owner was, "The Lord hath need of him," (See Luke 19:28-34). The incident may serve as a pattern of endeavor in the Crusade; (1) The method of providing the need must be God-directed; (2) The means through which it is to be provided must be the way of His own disciples; (3) The message to the third party is the need. Certainly the disciples acted in faith as they proceeded to carry out the Lord's work at His command and upon the presentation of the need, the means were provided.

METHODS OF ADMINISTRATION

THE SUPPLY
OF FUNDS

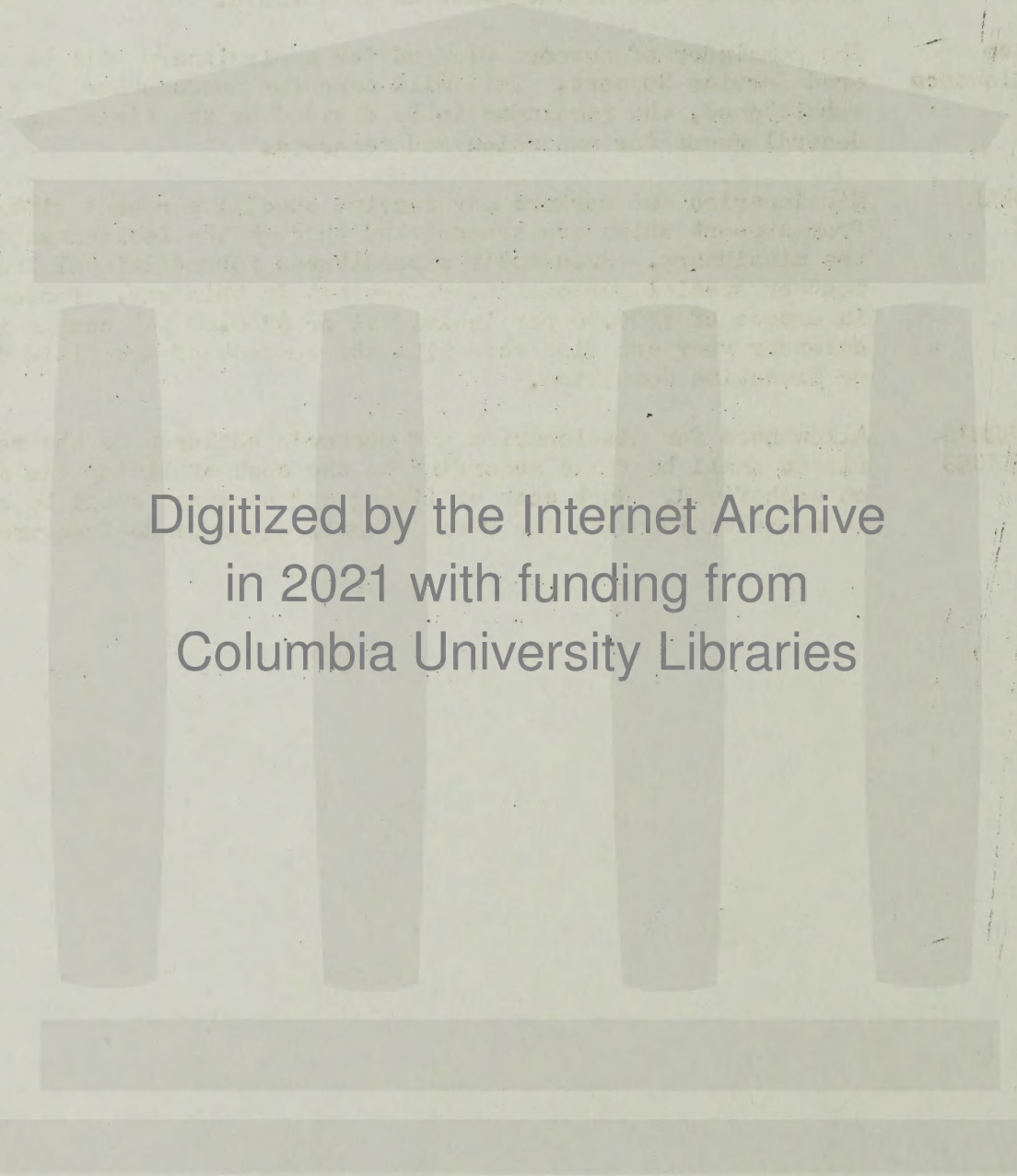
In the light of the above, we believe that all deputation work, literature, prayer letters and promotional work in general should be presented as needs for the Lord and His work. Personal solicitation of funds is not endorsed by the Crusade. All contributions are purely voluntary and donors regularly supporting a missionary on the field are not bound by any type of contract agreement.

RECEIPTING OF FUNDS	All contributions to the Crusade must be acknowledged by official Crusade receipts. Each missionary, candidate or worker shall furnish an official Crusade receipt for all gifts received directly from donors. Personnel at home shall send duplicates of all receipts to the Crusade treasurer monthly; those on the field shall forward quarterly duplicate copies to the Home Office and triplicate copies to the field treasurer.
INDEBTEDNESS	No unsecured indebtedness will be incurred by the organization under any circumstances.
DISTRIBUTION OF FUNDS	Candidates under appointment, missionaries and staff compose the organized body of the Crusade; therefore, the Crusade, as such, is accountable for the distribution of all funds. The following accounts are maintained by the treasurers at home and on the field for the distribution of funds:
General Fund	All undesignated gifts are placed in the General Fund which supplies the needs for both operating expenses and expansion at home and abroad.
Ministry Fund	All funds received for the personal support of missionaries are placed into a Ministry Fund which cannot be drawn upon for any other purpose. These funds are forwarded at regular intervals by the Treasurer to the respective Field Ministry Funds for disbursement to the individual missionary with a complete list of his donors for that period. The administration of these funds, from which all personnel share proportionately, is handled by the Field Treasurer under the direction of the Field Council.
Designated Fund	The Designated Fund includes all funds received for a specified project or person. While the Crusade would discourage tying up large sums of money in designated gifts, disposition of such funds is made according to the donor's wishes in so far as practicable. Other disposition is made only at the discretion of the Board of Directors at home or the Field Council on the field and with the consent of the donor.
Reserve Fund	In addition to the above Funds, a reserve account is maintained for emergency repatriation and furloughs.
EQUALITY OF PERSONNEL	Allowances for all workers in the organization, at home or abroad, are fixed without regard to their position in the mission. It is felt that this is essential to unity of spirit. Paul stressed such a position of equality in his letter to the Corinthians (II Cor. 8:14). The Scripture certainly is fulfilled that "He that gathered much had nothing over, and he that gathered little had no lack."
DEFINITION OF SUPPORT	Support of a missionary includes not only his personal allowance, out of which he cares for his food, clothing, and incidental living expenses, but also his share of the operating expense of the mission--maintenance of the home and field offices, housing, promotion, emergency reserves and all other expenses not coming under the heading of monthly allowance. Full support for a missionary, therefore, must include (1) Personal Allowance, and (2) Service Allowance.

Principles & Practices

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- Personal Allowance** Personal Allowances are based on the needs of the worker in the field to which God has called him. The Field Council is responsible for computing allowances. This is done on the basis of reports submitted by the missionaries on that field.
- Service Allowance** The remainder of support pledged for a missionary will be considered Service Support. This will care for needs other than monthly subsistence, the remainder to be divided by the field and home General Funds for expansion and reserves.
- PERSONAL GIFTS** Missionaries and workers may receive special personal gifts aside from support which are transmitted through the Designated Fund to the missionary. Frequently expenditures for additional field equipment or special personal needs are met in this way. Personal gifts in excess of \$300.00 per individual or \$450.00 per couple in any calendar year are dispersed with the consent of the Field Council or Executive Committee.
- CHILDREN'S ALLOWANCES** Allowances for missionaries and worker's children on the respective fields shall be fixed according to the cost of living and services on each field. Such cost of living and services shall be computed in consultation with the Field Council and Crusade Treasurer.



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SUPPLEMENTARY BIBLIOGRAPHY FOR JAPAN CANDIDATES

It is important that you should do much reading on the country and people to which you have been called. No one having read the four books that are required should in any way regard themselves an authority on Japan. This supplementary bibliography is provided to help you locate sources of information about Japan and to point you to materials which will aid in your work on the field. Read much. Cover as many phases of study as possible before you leave America. You will not have as much time for reading when you get to Japan as you have at present, so hasten to it.

Do not waste time on exciting war stories. Rather attempt to get as broad a picture as possible of the life and mind of the Japanese people. Do not, however, attempt to build now on this basis the outline of your missionary work on the field, that must wait until you study Japan first hand!

If at the present time you are a student in Bible School, College, or Seminary, you will undoubtedly have assignments in various courses for term papers, essays, speeches, themes, etc. Why not utilize these as opportunities to learn more about the land of your calling by doing research and writing or speaking on some phase of Japan?

One of our missionaries received her Master's degree for a thesis on "Christian Education in Japan"; others have written papers on health problems in Japan, Anthropology as applied to missionary effort in Japan. The broad fields of Japan's history, culture, psychology, geography, economics, etc. are wide open to you. This list of books will provide you with some good starting points.

When we say that a book is "recommended by..." we mean neither that we nor we necessarily agree with the volume's sentiment or viewpoint; we simply mean that the study of the work is valuable.

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RELIGION

General

The Religions of Japan. Griffis, William Elliot New York: Charles Scribner's Sons, 1901. Recommended by Harry Akiyama, former instructor at Seattle Pacific College.

The Development of Religion in Japan. Inox, George William. New York: G. P. Putnam's Sons, 1907. Recommended by Harry Akiyama.

Religious Values in Japan Culture. Brumbaugh, T. T. Tokyo: Kyobunkan, 1934. Recommended by Dr. Dozier, veteran Japan missionary. One of the more important works in this category (Robert Foster).

Religions in Japan. Tokyo: GHQ, SCAP, Civil Information and Education Section, Religions and Cultural Resources Division, 1948. 204 Pages. From the Foreward: "Against a background of relevant material the following pages outline the story of the disestablishment of Shrine Shinto, the outlawing of religion as a cloak for ultranationalistic activities, the establishing of religious freedom,...and a description of present-day religious organizations and activities." In addition, this book provides a wealth of historical and factual material of the religions of Japan. Basic reading.

RELIGION (Continued)

Shintoism

National Faith of Japan: A Study in Modern Shinto. Holtom, D. C. London: Kegan Paul, 1938. \$5.00. Recommended by Mr. Frehn, veteran Japan missionary and Dr. Dozier.

Shinto, The Ancient Religion of Japan. Aston, S. G. London: Constable and Co., 1910. Recommended by Dr. Dozier.

The Creed of Half Japan. Lloyd, Arthur. New York: E. P. Dutton and Co., 1912. Recommended by Harry Akiyama.

Buddhism

Studies in Japanese Buddhism. Reischauer, A. K. New York: MacMillan Co., 1917 and 1925. Recommended by Dr. Dozier, Mr. Frehn, and Harry Akiyama.

Buddhist Psychology. Davids. G. Bell and Sons, Ltd., 1914. Recommended by Harry Akiyama.

Buddhists and Buddhism in Japan. Armstrong. Recommended by the Institute of Pacific Relations.

The Buddha and the Christ. Streeter, Burnett Hillman. London: MacMillan and Co., 1932. Recommended by Harry Akiyama.

Idolatry

The Dynamic of Service. Wilkes, Paget. London: Japan Evangelistic Band, 1924. Chapter XII, "Idolatry," pages 243-262.

History of Christian Missions in Japan

The Task in Japan. Reischauer, August Karl New York: Fleming H. Revell Co., 1926. Recommended by Dr. Dozier.

Japan Now! Eckel, Wm.D. Kansas City, Mo.: Nazarene Publishing House, 1949. 139 pages. Has good summaries of religious, historical and political problems of Japan; affords an insight into the Nazarene Church.

The Religions and Social Problems of the Orient. Anesaki, Masaharu New York: MacMillan Co., 1923. Recommended by Dr. Dozier.

History of Protestant Missions in Japan. Cary, Otis Recommended by Harry Akiyama.

Japan and Its Regeneration. Cary, Otis. Recommended by Harry Akiyama.

A History of Christianity in Japan. Cary, Otis New York: Fleming H. Revell Co., 1909. Vol. 1: Roman Catholic and Greek Orthodox Missions. Vol. 2: Protestant Missions. Recommended by Dr. Dozier.

Japan Begins Again. Kerr, Wm. C. 1949. Kerr presents an analysis of the challenge of Christianity in an occupied, defeated country. Not necessarily evangelical.

RELIGION (Continued)

Missionary Biography

Forty Happy Years in Japan. Pearson. Recommended by Dr. E. Myers Harrison, Missions Professor at Wheaton College.

Mongolian Plains and Japanese Prisons. Broughton. Recommended by Dr. Harrison.

Pressing On. Hsizenger, L. S. Recommended by Dr. Harrison; also recommended are works on missionaries Verbeck and Neesima.

Great Missionaries to the Orient. J. Theodore Mueller. Grand Rapids, Mich: Zondervan Publishing House, 1948. 133 pages. \$1.50. Includes abbreviated, popular treatments of several outstanding missionaries to Japan as well as national Christians.

Charles E. Cowman, Missionary Warrior. Cowman, Lettie B. 1928. Biography of one of the pioneers of the Oriental Missionary Society in Japan.

Indigenous Church Principles and Methods

Missionary Methods: St. Paul's or Ours? Allen, Roland, 1 Tudor St., E.C. 4, London: World Dominion Press, 1930. 227 pages. Author deals with broad principles of the indigenous approach. Basic reading (Robert Foster).

The Spontaneous Expansion of the Church and the Causes Which hinder It. Allen, Roland. London: World Dominion Press. This work is a companion volume to the above, and carries the author's argument on further. He has "...set forth the secret of an expansion which was a most remarkable characteristic of Apostolic Churches, and have examined the hindrances which have prevented us from establishing such churches."

The New Testament Order for Church and Missionary. Hay, Alexander Rattray 1636 Semple Ave., St. Louis: New Testament Missionary Union, 1947. \$3.00. 530 pages. Author deals with rather specific methods of indigenous work, drawing examples from his field and work in South America.

PSYCHOLOGY - ANTHROPOLOGY - SOCIOLOGY

The Chrysanthemum and the Sword. Benedict, Ruth. Boston: Houghton Mifflin Company, 1946. \$3.00. 318 pages. From childhood onward, the noted anthropologist-authoress traces the Japanese mind. Discussion of concepts such as the Japanese view of sin is of importance to the missionary. Basic reading. Recommended by Pietsch, Dr. Dozier, George Horner, former Anthropology professor at Wheaton College.

The Japanese. Embree, John. Washington, D. C.: Smithsonian Institute, 1943. An authoritative, concentrated, concentrated account of the origins and 1943 social structure of the Japanese nation.

The Japanese Nation: a Social Survey. Embree, John W. New York: Farrar & Rinehart, 1945. \$3.00. 308 pages. Reviews reveal: a semi-popular treatment ...brief essays, which are designed to be introductory rather than specialized or definitive, and to portray in simple fashion those features...which have persisted as influences in modern Japan; topics: religion, social class system, economic base, historical background, culture patterns, etc.

PSYCHOLOGY - ANTHROPOLOGY - SOCIOLOGY (Continued)

A Brother is a Stranger. Matsumoto, Toru and Lerrigo, M.O. New York: John Day Co., 1946. (An "Asia Press" book). 318 pages. An insight into a pre-war Japanese family, autobiographically told. Some concepts, demonstrated practically and then discussed theoretically, are of importance to the missionary (Poster).

Sushin: The Ethics of a Defeated Nation. Hall, Robert King. New York: Bureau of Publications, Teachers College, Columbia University, 1949. 244 pages. \$3.75. The fliers say: shows how the Japanese mind was shaped prior to the military occupations;..totalitarian ideology instilled in...school children;..annotated translation of official ethics textbooks...in compulsory elementary schools.

A Daughter of the Samurai. Sugimoto, Etsu Inagaki. New York: Doubleday and Company, Inc., 1947. 314 pages. \$3.00.

The Grass Roof. Kang, Younghill. New York: Charles Scribner's Sons, 1947. Although this is the autobiography of a young Korean, it is said to be valuable for the insight it gives into the Oriental mind.

Bushido, the Soul of Japan. Nitobe, Inazo. Tokyo: Teibi Publishing Company, 1900. Recommended by Dr. Dozier.

"Aspects of Personal Character in Japan." Douglas G. Haring. The Far Eastern Quarterly.

Long the Imperial Way. Tasaki, Hanama. Tokyo: Itagaki-Shoten, 1949. 524 pages. Helps one to understand the Japanese soldier of the last war and the man of today; explains in personal terms the "why" of fighting, of atrocities, of obedience.

Cross references: RELIGION section, see Buddhist Psychology.

LITERATURE section, see especially myths, etc. (Sometimes defined as the projected ideals of a people).

I Was a Prisoner of the Enemy. Argall, Phyllis. Sociological slant.

Authors Treat and Vinacke are considered standard sociological historians of the Orient by the Sociology Department of Wheaton College.

HISTORY AND GEOGRAPHY

A History of the Japanese People. Brinkley, Captain F. New York and London: Encyclopedia Britannica Co., 1915. 784 pages.

Japan, A Short Cultural History. Sanson, George. 50 pages. London: The Cresset Press, 1938. Recommended by Dr. Dozier, Mr. Frehn; used at Berkeley as text for course of similar name.

The Western World and Japan. Sanson, George B. Knopf. \$6.00. 515 pages. Traces relation of two cultures during period from Perry to 1900; philosophies regarding the impact of one culture on another.

Japan, Past and Present. Reischauer, Edwin O. New York: Alfred A. Knopf, 1946 and 1947. \$2.00. Recommended by Dr. Dozier.

HISTORY AND GEOGRAPHY (Continued)

The History and Geography of Japan. Papinot. Dictionary style; recommended by Mr. Frehn.

The Romance of Japan Through the Ages. Sherer, A. B. Available in Tokyo; recommended by Mr. Frehn.

The Development of Japan. LaTourette, K. S. New York: MacMillan Co., 1936

"Problems Confronting Christian Missions in the Far East." LaTourette, Pacific Affairs, Vol. 21 (1948), pages 176-185.

LITERATURE

Tales of Old Japan. Resdesdale, Lord. Recommended by Mr. Frehn.

CUSTOMS

Japanese Festival and Calendar Lore. Erskine, Wm. Hugh. Tokyo: Kyobunkan, 1933. Recommended by Dr. Dozier.

Japanese Customs. Erskine, Wm. Hugh. Tokyo: Kyobunkan. Recommended by Dr. Dozier.

Everyday Japan. Lloyd, Arthur. New York: Cassell and Co., Ltd., 1911.

Pocket Guide to Japan. Japan Board of Tourists. See also Japan Travel Bureau handbooks.

Handbook of Japan. Clement, Ernest Wilson. Recommended by Harry Akiyama.

Things Japanese. Chamberlain, Basil Hall. London: John Murray, 1905
Recommended by Dr. Dozier.

WAR - POLITICS

Democracy Versus Feudalism in Post-war Japan. Costello, William. Tokyo: Itagaki Shoten, 1948. 223 pages. The author declares the purpose of the book is "an attempt to focus...on...the kernel of the post-war revolutionary hubbub-the search for a new standard of moral values." The author is pulling for the spirit of democracy as this standard of moral values. (Foster)

Mirror for Americans; Japan. Mears, Helen. New York: Houghton Mifflin, 1948. \$3.50. The authoress, long-time resident of Japan, tells Japan's side of the story of growing hostility from Perry to Pearl Harbor. . .so say the reviews.

The Conqueror Comes to Tea. Lacerda, John. Rutgers Univ. Press, 1948. \$2.75.

MacArthur's Japan. Brines. New York: Lippincott, 1948.

Blood on the Rising Sun. Haring, Douglas G. Philadelphia, 1943. An Institute of Pacific Relations book.

Japan's Prospect. Haring, Douglas G., editor. Cambridge, Mass.: Harvard University Press, 1946. An Institute of Pacific Relations book. Japan's prospect, view in various areas by various experts.

WAR - POLITICS (Continued)

Prospects for Democracy in Japan. Bisson, T. A. New York: Macmillan Co., 1949. 143 pages. \$2.75. An Institute of Pacific Relations book.

ARTS AND CRAFTS

Handbook of Japanese Art. Tsuda, Noritake. New York: Dodd, Mead and Co., Inc., 525 pages. \$6.00. Includes history of art, guide to art treasures in Japan, helps to understand symbolism and acquire a deeper knowledge of Japanese art.

Tourist Library series, published by the Board of Tourist Industry. Subjects dealt with include: Japanese Noh Plays, Gardens, Drama, Architecture, Kimono, Music, Floral Art, and various crafts, etc.

FOR CHILDREN

Little Pictures of Japan. Miller, Olive Beaupre, editor. Chicago: The Book House for Children, 1925. 192 pages. (From the "My Travelship series"). Thoroughly delightful for children, yet this collection of translated poems and stories (both semi-historical and mythical) is profitable for adult perusal for insight into Japanese ideals and ways of thinking. Illustrations seem to capture the spirit of the Japanese exceptionally well. (Foster)

Japan. Spencer, Cornelia. New York: Holiday House, Inc., 1948. 24 pages. \$1.25. "Lands and Peoples" series. Age 9-12. Brief history of Japan from the time of first emigrants to the present; quick view of what happens, nicely without prejudice. Illustrations less successful in capturing Japanese spirit than those above. (Foster)

Yukiko and a Japanese Carnival. Encyclopedia Britannica Press. New York, 1947. 40 pages. World's Children Series (book 9). This picture-story shows graphically a family in its most familiar surroundings. (Foster).

Fun and Festival from Japan. Alice E. Gwinn and Esther L. Hibbard. New York: Friendship Press, 1949. 48 pages. \$.35. Moody Monthly review: "Missionaries interested in the Orient, and more especially in Japan, will find much valuable information regarding Japanese customs and games in this book. It is a valuable little book for any leader of social activities."

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FAR EASTERN GOSPEL CRUSADE
AND ITS WORK IN THE PHILIPPINE ISLANDS
By Russell G. Honeywell

ORIGIN OF THE WORK

Christian servicemen felt the burden for the many thousands of men who were preparing for the invasion of Japan in 1945 and, therefore, started a Christian Service Center. They asked the Catholic owner of a mortuary if G.I. Gospel Hours could be held in his funeria. The Catholic director said, "Yes, if it's for the G.I.s who so recently liberated the Philippines, I will be glad to let them use it." They then asked him what the rent would be and were amazed to hear him say, "To you--it will be free". The place was jammed from the very first Saturday night, souls were saved. I have often given the illustration of some dead man walking in the back door, sitting down in a seat, hearing the Gospel of Christ and at the invitation, coming forward. He was then taken back into the embalming room where he knelt and found Christ as Saviour. He had entered the mortuary dead in trespasses and sins (Eph. 2:1); he went out a new creature in Christ.

After the G.I. Gospel Hour had been going several months, one of the Christian servicemen suggested that we should leave a permanent contribution for the people of the Philippines and then further added, "Why not start an interdenominational Bible Institute and Seminary?" A prayer meeting was called and forty men began to pray concerning it. At last someone said, "And what shall we name it?" The name Far Eastern Bible Institute and Seminary of FEBIAS was agreed upon. A small promotional committee was chosen, then most of the men returned to the States. The work later amalgamated with the group from Japan and became known as the Far Eastern Gospel Crusade in April, 1947. During the past four years, the work on both fields has grown. There are now 22 missionaries in the Philippines and 56 in Japan.

FAR EASTERN BIBLE INSTITUTE AND SEMINARY

One of the first phases of Christian work undertaken by the Crusade in the Philippines was the founding of the school which has now become known as FEBIAS. Today there are 70 young people studying here for full-time Christian service. This spring the first class will graduate from the Seminary. They are some of the choicest young people who came to us in the very beginning.

We believe the nationals can reach their own people much more effectively and economically than the missionary. Before students are enrolled at FEBIAS they are carefully screened. Spiritually, we feel that they should have a real sense of the call of God for full-time service before they enter. They are given a careful physical examination and a written examination is also given to those who have not finished high school before they are enrolled in the Bible Institute.

Some come to us from Catholic homes. Often they are ostracized and even called "devils". Therefore, when they come to study God's Word, in most instances they receive no financial aid from their parents. If they cannot pay their way, they work at the rate of 25¢ per hour. There are no free scholarships at FEBIAS. They are allowed to work only for their board and room or the cost of maintaining a student would become too high. They, therefore, have to trust the Lord for other personal necessities.

BRIEF TESTIMONIES OF STUDENTS

These are taken from written testimonials which are furnished to the school before we enroll them. The first boy, Hilarion Gusto, comes from the Island of Mindinao.

"My parents live near the Manobo hills and villages. This enabled me to understand and speak the Manobo dialect as well as the Moro dialect which the Manobos also use. The Lord's commission to preach the Gospel unto all creatures has taken hold of me, and although there are other calls that seem to counteract my obeying the Lord's challenge to serve Him, I praise Him for giving me strength to deny the other calls. I am constrained to prepare for a greater service or ministry for the Lord. The offers of business and agricultural enterprise are very promising, but I know the offer of the Lord is far, far better through time and through eternity."

Next is the testimony of a boy from Samar, Eleuterio Policarpio.

"From the time I accepted Jesus Christ as the only personal Saviour, I heard hundreds of irksome and defying words from my friends and relatives and I met several insults and mockeries. They called me a 'traitor' or a 'devil'. Whenever I met them they would frown on me and sometimes they would try to show me a derisive and contemptable gesture in order to discourage me. At that time I had in mind to deviate from the way of my new life for reasons that I could no longer bear the attitude and indignation of my friends toward me. I had no more face for them because of their unpardonable insults and derisions. Discouragements and fears began to beat my heart and faith in God was beginning to lessen. The worst part was when my parents knew that I changed my belief. They said they did not need a 'devil' son. Oh, how I was discouraged. I lost my friends and my parents. I lost everyone and everything. I was alone, I did not have a brother or sister in the faith in my home barrio. I asked myself, 'What shall I do? Shall I go back to my old life and lose God, or shall I continue to live with this new life without friends and parents?' Well, I prayed first and asked God to decide for me what I should choose--either to go back to my old life or to stay forever with my new life. After my earnest prayer, I remembered what a pastor had said, Love God above all things with all thy heart and soul. After two years I had showed them good deeds and love and by the work of the Holy Spirit these people now began to love me, my parents even more than before. Now they are sympathizers of the doctrine. At least a few of them are willing to join us in the Lord Jesus Christ."

When the registrar talked to Eleuterio, he asked if he had any problems. The boy said, "Sir, when I left home I promised the Lord that no matter what the difficulties and problems, I would not turn back." The registrar said his heart was really touched to see the determination of this young Christian.

PRACTICAL WORK DEPARTMENT OF FEBIAS

Many hundreds of evangelistic meetings, children's classes and street meetings have been held by the students in Manila and surrounding barrios as a part of their prac-

ical Christian work assignments. This department is now aiming at the establishment of many indigenous churches through these contacts.

The first Gospel work that we carried on was to the north harbor area of Tonda, a slum district where many of the people came who had no homes and erected little tents etc. out of orange crates and old scrap material they got from the army. We received permission from a Protestant lady to hold a meeting in front of her house, blew the trombone and had the first children's service under two rusty corrugated pieces of sheet metal. Children came wading through the mud, many of them dirty and unkempt, but with souls that needed Christ. It wasn't long after that until whenever the red arrayall would appear, that they would begin singing a song in Tagalog such as "In My Father's House There is Joy, Joy, Joy!"

"Si Iesus ang da-an, sa ka lang itan
Sa ka lang itan, sa ka lang itan,
Si Iesus ang da-an, sa ka lang itan
Doy may twa kailan man."

Now there are services every week in the Tondo Gospel Center as a result of this testimony.

One missionary couple goes to Mendez with two of our students. This is about 30 miles away. Another missionary and his wife hold a Gospel service in a Philippine Army hospital. Another man goes out to a Philippine Army post and has a service. Other students take part in a local Tagalog church. Others conduct a Sunday morning service at Tondo--then to Grace Park which is a part of Manila for preaching and Sunday School lessons. Mr. and Mrs. Miller go to help with a service for the G.I.s down at the U.S. Military Port area in Manila. In the afternoon the students meet for prayer at 2:30 and leave at 3:00 for their various meetings. One carload goes to Bancal; others into different barrios. There are many Bible Classes held and street meetings in the afternoon. In the evening service some of the missionaries and students are also helping in various places. The Practical Work Department is well organized with each student assigned to a place to present the Gospel and the transportation he is to use.

RADIO

Many of our students have radio programs in many of the dialects of the Philippines over the facilities of the Far East Broadcasting Company, which is located next to us. This has not only afforded them wonderful experience but has sent the Gospel into many homes where Protestant workers would not be allowed. Pray for a missionary and National worker who could help, especially the arranging of music for these radio programs and also assist in the Music Department at FEBIAS.

LITERATURE

Many thousands of Gospel tracts have been distributed, possibly much over the half-million mark. A Christian Book Nook is operated in Manila by Mrs. Ben Haglund. It is next to the Far Eastern University which has an enrollment of 28,000 students. Many free tracts have been given out at that center and many Bibles, books, Gospel mottoes, etc. have been sold. There is an opportunity now to expand the Christian Book Nook so that we have the entire store to ourselves. This will make it much more conducive to personal work. However, the rent is \$75 per month and the operating costs \$25 per month.

HIGH SCHOOLS, COLLEGES AND UNIVERSITIES

According to Ray Larsen, former Inter-Varsity staff member, now a Crusade missionary, there are 150,000 students enrolled in 29 colleges and universities in Manila. Many Gospel tracts have been distributed and Bible classes are being held, but we are only scratching the surface. The importance of winning these young people for Christ cannot be overestimated. After graduation they will return to their provinces and become leaders in their own community. If they know Christ as Saviour, they can exert a tremendous influence and become instrumental in winning many to the Lord and in the starting of indigenous churches. The educational system is conducted in the English language, thus making an open door even before the missionary learns a new language.

A CRISIS HAS BEEN REACHED IN THE PHILIPPINES

During the past four years we have been laying foundations for the evangelistic crusade that should now begin. We have trained nationals who are ready for the work. Approximately 15 new missionaries are scheduled to arrive on the field this year. The missionaries already on the field have gained a great deal of experience in learning to deal with the nationals. God has also given us Mr. R. E. Thompson, a missionary who for 25 years directed evangelistic efforts in the China Inland Mission where he had more than 200 missionaries under his leadership. Mr. Thompson is now the Personnel Secretary for the Crusade. Then we have Mr. Cenit, an experienced worker and one of the most competent leaders in the Philippines as Supervisor of evangelism. He is responsible for surveying and directing the work along with the Field Chairman.

PAGAN WORK

Miss Joy Ridderhoff of Gospel Recordings reports that there are two million pagans and Mohammedans, almost 100% illiterate in the Philippines. On the island of Luzon alone there are 434,000 of them, speaking 66 dialects. They were able to record in 33 of these dialects.

Miss Ridderhoff tells of an experience she had in Mindoro. When she arrived at the little town of San Tedora the high school teacher said the Manygans did not come down out of the mountains during the terrible rainy season. However, Miss Ridderhoff replied that she believed that God would send them because she had come to record the Gospel in their dialect. The high school teacher was very apologetic and thought it just was not possible. However, the next morning one of the children came running into the house crying "Manygans, Manygans--the Manygans are here"! Quickly the high school teacher went out to them and explained that he had in the house something they had never seen before. With that as bait, he coaxed them into the house where he showed them those two monstrosities--two white women. Of course the pagans had never seen anything like them in their lives. They then began to translate the Gospel. They would speak one sentence in English--for example, "Jesus came to save sinners". The high school teacher who could understand English would then interpret it into Tagalog and speak it in Tagalog to the pagan who could understand Tagalog and the pagan dialect. But when they got to the word "Hesus" which is the word for Jesus, the pagan could not articulate those sounds. Again and again the name was repeated, but to no avail. After prayer they tried again, at last for the first time the pagan man was able to say "Hesus". Think of it, friend, this is only saying the name of Jesus; it does not mean that he understood how Christ was God's Son and came to earth to die for us. Do pray for the Gospel records also that are now going out along with little phonographs into these pagan tribes and many other parts of the Philip-

pires.

Dr. James Irvine, a former medical man in the Army who served in the Philippines, is very much burdened for the 129,000 Ifugaos in northern Luzon. He is now on the west coast endeavoring to gather medical supplies so that he can begin dispensary work and thus be able to lead many of them to Christ through the medium of medicine. Several other candidates are interested in this pagan people. There are 197,000 pagans and 313,000 Mohammedans on the island of Mindinao alone who are still unreached.

PROVINCE WORK THAT HAS BEEN STARTED

Marinduque

Population 85,828. Several months ago a young man by the name of Simplicio Penaroyo accepted Christ on the island of Mindoro. He came up to FEBIAS where he was enrolled as a special student. After being there a couple of weeks he came into my office and said, "Sir, will you come with me to my island"? I asked him the name of his island and also the population. When I heard there were 85,000 people, I asked if there were missionaries on his island and he replied, "No". Then I asked if there were any Protestant churches of any denomination. Again he replied, "No". Then I asked if there were Sunday Schools or Bible classes. His reply was still "No". A few weeks later I accompanied him to this neglected island. It was only 100 miles from Manila. Even though I found that people were open and receptive to the Gospel, missionaries have been in the Philippines almost 50 years and yet here was an island with 85,000 people and no Gospel witness whatsoever. We are thankful it was possible to send a missionary couple, Gordon and Helen Swanson, and two of our students from FEBIAS who are working in one area of Marinduque. Pray that it soon may be possible to send an evangelistic team and another missionary and nationals to help on this needy island. Mr. Swanson conducts English Bible classes in one of the schools in Santa Cruz, which he reports has a population of 27,430, including adjoining barrios. 220 young people are studying the Bible with him. National workers also have Bible classes. There are 13,734 students in the elementary and secondary schools of the island of Marinduque.

Romblon

Population 108,817. We now have one national worker, Andelino Apelar, working full-time here. On the first visit to the island, two of our students were distributing Gospel tracts in the capitol one day when over the public address system in a Catholic church came the warning voice of the Priest, telling the people not to read the literature which was being distributed but to tear it up at once. However, Mr. Cenit who recently visited the island writes, "Our work in Romblon is progressing. The Lord added to our number those that were saved. Our Romblon group has 32 regular members and 34 prospective members. By prospective members I mean those who have been fully approached with the Gospel and have shown favorable response and are attending our services either regularly or irregularly." I might add that a terrible typhoon hit Romblon and destroyed many buildings and the crops. This may slow up the work of the Gospel for the people had intended to build their own church soon.

Mindoro

Population 167,705. This island has quite a high death rate from malaria which is possibly part of the reason for the non-existence of missionaries on either island.

Miss Joy Ridderhoff of Gospel Recordings, Inc. reports that 17,000 people in Mindoro are pagans speaking nine languages (some of these languages have many different dialects). Daily Vacation Bible School has been held in a government school which is conducted for the children of pagan parents. Gospel meetings have also been held in the town of San Teodora. Mr. Cenit who recently made a survey of the island reports cities with as many as 17,000 people in them and no Gospel church of any kind. He is very much burdened and writes in a letter, "To think that we have been privileged of God to open their eyes to the Gospel and have made them begin to believe the Word of God, only to be deceived later by the perverters of God's truth, breaks my heart. It makes me cry, 'Lord, send us a man after thine own heart to stay and work with these people'." As yet we have not been able to send a resident missionary to Mindoro and the Seven-Day Adventists and the Manoloistos, a false cult with quite a large number of adherents who deny the deity of Christ, are stealing away the seed of the Gospel that has been sown. We must send full-time missionaries and nationals to Mindoro as soon as possible.

PLANS FOR EVANGELISM

How are we to reach these new areas? Let me outline a plan that has been successfully used. After an area has been surveyed and it is evident that there is a hunger for the Word of God and the area is void of any Gospel witness, plans would then be laid to go into that barrio (town or part of a larger city), for a month of intensive evangelism which not only includes the evangelistic services conducted in a tent or hall but also thorough house-to-house visitation. After that month, follow-up workers would come in periodically and hold instruction classes for the new believers. Then after a time of probation, they would be baptized, thus forming the first church membership. This group would elect their own elders. After three campaigns in adjoining barrios there would be a small nucleus of believers that could be formed into a church in each center. As private homes become too small to hold their meetings, they would proceed to build their own churches and invite and support their own pastor. This makes them independent of a foreign mission and a strong local church from the very beginning.

MISSIONARY PRAYER PARTNERS NEEDED

James Gilmour of Mongolia wrote: "Unprayed for, I feel like a diver at the bottom of a stream with no air to breathe." George Elliot said, "Prayer and pains through faith in Jesus Christ will do anything." We are, therefore, asking God for missionary prayer partners who will pray and spare nothing in getting the Gospel to the end of the earth. Matt. 24:14--"And the Gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come." The command of Christ can not be misinterpreted: "Go ye into all the world and preach the Gospel to every creature" (Mark 16:15). We are responsible under God to reach the men and women of this present generation. Ezek. 33:8--"If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thy hand." Prayer is the most important part of this new advance. In Acts 4:23 Peter and John reported their problems to that faithful group of Christians. Notice that they did not ask to be delivered from persecution, but asked to be given boldness in the face of persecution. (Acts 4:29) Did God answer? Read verse 31. "They were filled with the Holy Spirit and spake the word of God with Boldness." See also Acts 13:1 and discover how the church at Antioch stood behind the Holy Spirit-appointed missionary with prayer and fasting. No one can pray intelligently and effectively unless he is kept informed. Therefore, we will endeavor to keep prayer

partners informed of any needs and battles connected with launching an all-out crusade for Christ in evangelism and in the establishment of indigenous churches, thus giving permanency to the work. Let us know you are praying!

PRACTICAL WAYS IN WHICH YOU CAN HELP

There are also practical ways in which you can help:

1. Mr. Cenit's support, \$125 monthly. Mr. Cenit has 10 children, eight of whom are living at home. (If you wish to send clothes, remember most Filipinos are small for their age.) The following are their names and ages: Demonthenes (21), Gloria (18), Artaphernes (14), Absencia (12), Prescencia (10), Ophelia (8), Hipocrates (6), Bienbeniba (4). All the names ending in "a" are those of the girls and those ending in "s" are names of boys.
2. Evangelistic teams. With each team there would be two nationals (monthly allowance \$25 each. This covers only basic living costs.)
3. Equipment is needed to conduct an evangelistic campaign: tents approximately 50 feet long; also two small tents 9 x 6 each (the missionary would live in one and the nationals in the other. They could be used for inquiry rooms after the evening services). Lighting equipment--a small portable generator could be used for lights; public address system; slide projector; etc.
4. Transportation. A three-quarter ton pick-up truck, single or duals in the rear, would be ideal. Gasoline costs approximately 45¢ a gallon.
5. Literature. Gospel tracts in English and the local dialects could be used in conjunction with the invitations to the evangelistic services. Then, a thorough Gospel tract explaining the way of salvation in detail should be used for those concerned about their souls. Also, the Gospel of John should be printed in their dialect. These cost approximately 3¢ each. English Bibles can also be used. New or used, they will be placed in school libraries and given to converts who can read and understand English.
6. Student needs. It costs approximately \$17.00 per month to support one student from the Student Employment Fund. In some churches and Sunday Schools 17 people who have gone together to form a club, each give \$1.00 per month to support a student. Any summer clothing, underwear, shirts, etc. could be used very well by the students as they have no way of getting these articles of clothing. A Needy-Student Fund has been created to help those who have no means of getting these personal necessities. This fund is carefully handled by the Dean of men. Bedding. (school supplied beds, mattresses and some linen. Sheets and pillow cases made from flour sacks could well be used--single bed size; light blankets also would be serviceable.)
7. Missionary Housing Needs.

a. Faculty Members. More of the present quonsets will have to be turned

over to dormitories for national married couples, boys and girls dormitories. At the last meeting of the Board of Directors, they voted that a strip of land adjoining the present FEBIAS property be leased (the owner will not sell it). Two or three small cottage-type buildings would supply enough housing for missionaries teaching at FEBIAS.

- b. New missionaries. Another piece of property should be purchased to erect small cottage-style houses in which to receive new missionaries. They will remain there for a (3-months) orientation course--an intensive study of Tagalog, Philippine customs, Philippine history and treatment of the nationals will be emphasized.

- 8. Missionary children's boarding school. For many of the missionaries it will be necessary to leave the children in our boarding school (By faith--we do not have it yet!) It would be impossible to take the children back to the pagan tribes and malarial regions. There is also the problem of teachers if they would take their children along. The simple missionary cottages could also be used as classrooms when not needed for housing. Eventually we hope to locate the missionary children's school in Baguio where it would be cool. During the summer when the classes would not be meeting, classrooms could be used for rest cottages for missionaries to recuperate and escape the intense heat of the lowlands.

URGENCY OF GETTING OUT THE GOSPEL NOW

John 4:35, "Jesus said, say not ye there are four months and then cometh harvest; behold, I say unto you, lift up your eyes and look on the fields for they are white already to harvest."

With Communism sweeping in, we sometimes wonder how much longer the door will remain open. We are, therefore, gearing our evangelistic program to two years. If the Lord gives us more, we will be thankful. It is also a sobering thought to consider the possibility of the Lord's return within a two-year period. If we were sure that He would return within two years, wouldn't our praying, giving and witnessing be greatly accelerated? The Scripture has made it plain that before going to war we should count the cost.

Today many of our men are dying on the battle fields. The question uppermost in their minds is, "What are we fighting for"? Consider the thousands of men who were lost on Okinawa alone in the last war. Compare that to the number of missionaries who are on foreign mission fields today.

In launching an invasion of Satan's territory, there will necessarily be casualties. There may be some missionaries who will never return back to the field of their labor. Little children's graves may also be part of the price. If we go without missionary partners to hold us up in prayer, we are sure to fail. When the Spirit of God came upon the Moravians, seven of their number stayed at home supporting and praying; every eighth person went to the foreign mission field.

We are praying for missionary partners who will seriously remember the command of the Lord Jesus as He showed the disciples His hands and His side and then said, "As my Father has sent Me, even so send I you". "The servant is not above His master."

If the Lord Jesus poured out His soul unto death, what must He expect of us? One large American denomination with 6 million members supports only 600 missionaries. This averages only 15¢ annually per member. What if we wrote 15¢ next to the Great Commission, "Go ye into all the world and preach the Gospel"? How can we expect God to bless us or to win souls unless we, with our Master, are willing to sacrifice in prayer? The great need of the hour is an army of missionary prayer partners who will back up the soldiers of Christ who have gone out into the strongholds of Satan. When Saul was struck down, he said, "Lord what wilt thou have me to do?" If this is the sincere prayer of each of you, mission fields will feel the impact. We must do HIS work NOW!

AFFILIATIONS

The Far Eastern Gospel Crusade has two Stateside affiliations with inter-mission groups for the purpose of coordinating its work. (Similar relationships in any foreign field are left to the discretion of the field council).

1. **Evangelical Foreign Missions Association**
Since the inception of the Crusade, the mission has belonged to the E.F.M.A., which is a fellowship of some fifty missionary organizations of both denominational and interdenominational character. This affiliation has been a great help through its Washington office in clearing passports and visas; through its New York office in assisting in purchases; and through its Chicago office in booking passage for all outgoing missionaries.
2. **Interdenominational Foreign Mission Association**
In 1951 the Crusade was invited and joined the I.F.M.A., which is an affiliation of some forty mission boards, all adhering to the "Faith" principle and being interdenominational in character. This organization is made up of such groups as the China Inland Mission, the Africa Inland Mission, the Sudan Interior Mission, etc.

COOPERATING BOARDS

1. **Evangelical Mennonite Brethren**
For the past two years the Evangelical Mennonite Brethren have been affiliated with the Crusade in sending missionaries to Japan. These missionaries are supported by their own denomination and serve directly under the Field Council of the Far Eastern Gospel Crusade on the field with the full rights and responsibilities of Crusade missionaries. Rev. H. H. Dick, the Foreign Secretary, also serves on the Board of Directors of the Crusade.
2. **Other Missions**
Cooperative arrangements in regard to personnel have also been in existence with the Conservative Baptist Foreign Missions Society, Evangelical Free Church, Missionary Church Association, and Baptist General Conference.
3. **Crusade Loan of Personnel**
The Far Eastern Gospel Crusade also cooperates with a number of groups on the field, loaning missionaries for specialized activity, such as the Pacific-Orient Broadcasting Company, the Youth for Christ (in Japan) and the Japan Evangelical Christian School.

INTER-BOARD COOPERATION

The Crusade recognizes and encourages comity among all evangelicals on the mission field, endeavoring to strengthen the testimony of all who are true to the fundamentals of our faith. Every effort is made to avoid duplication of effort in areas where other evangelical work exists. Warm co-operation is practiced between sound denominational and inter-denominational boards on both fields.

ATTITUDE TOWARD VARIOUS MOVEMENTS

In the complexity of modern missionary endeavor there is a tendency to identify missions by association with various world organizations. Even though we are not members of these movements, a short explanation of our attitude toward each group is given below.

1. World Council of Christian Churches

This "super-church organization" is the ecumenical movement to unite all denominations into one organized body, regardless of their doctrinal position. It, therefore, includes both liberals and evangelicals in its world-wide constituency. While the Crusade has no fellowship or affiliation with the WCCC or its subsidiary movements, we have not attempted to be the conscience for groups taking part in such mixed alliances. We can have no fellowship with those who deny the Blood atonement of Christ as alone sufficient for salvation from sin, but we feel our best defense against such apostasy is to present a positive testimony, reaching everyone we can with the Gospel of His Grace. (Subsidiary movements of the WCCC are the International Missionary Council, the National Christian Council (in America), the United Christian Church of Japan (or Kyodon), and the United Christian Church of the Philippines.)

2. International Council of Christian Churches

This organization has been raised up by those who have come out of the WCCC or any denominations taking part in the WCCC. Its parallel bodies are the American Council of Christian Churches, the Far Eastern Council of Christian Churches, the Japan Bible Council. The Crusade has several missionaries from ACCC churches and many friends within this group support the FECC. While we are in complete sympathy with their stand against modernism, we have not approved the methods in combatting this evil used by some of their leaders. Furthermore, we refuse to become embroiled in any conflict between the ACCC and the NAE, not only at home, but more particularly on the field.

3. The World Evangelical Fellowship

WEF is probably better known by its American counterpart, the National Association of Evangelicals, which is a group of believers of thoroughly evangelical persuasion, representing both Arminian and Calvinistic viewpoints. While taking a definite stand against the ecumenical movement, it has not attempted to dictate to those evangelicals whose denomination may yet be in the WCCC or NCC. While the Crusade is not a member of the WEF or NAE, a number of our missionaries and constituency are in this association. The Evangelical Foreign Missions Association (see bulletin on Affiliations), of which we are a member, also serves as the Missions Commission of NAE and we, therefore, have an indirect relationship. The Evangelical Missions Association of Japan is a fellowship of missionaries largely (though not exclusively) represented by those who are members of the EFMA here. While the Crusade does not belong to this group, some of our missionaries hold individual membership. There is an equivalent group organizing in the Philippines. Membership in field organizations such as this, is left entirely to the decision of the respective field councils. National groups, such as the Japan Evangelical Association, also exist, but since we have no Japanese pastors and have an exclusively indigenous policy, no workers are members of this group, as also may be said of the UCCJ, UCCP or the Japan Bible Council.

ORGANIZATIONAL STANDARDS

In order that our candidates may be well informed of the position of the Far Eastern Gospel Crusade in regard to vital questions involved in interdenominational work, this report is submitted for your personal use. We hope it will be most helpful in answering questions which you face on deputation and in your home church. It is not for public distribution.

HOME ORGANIZATION

1. Membership

When we speak of the Far Eastern Gospel Crusade we think not only of missionaries on the foreign field and the Board of Directors, but of a group of candidates, donors and friends who compose the Membership of the organization. Individuals, groups and churches, by subscribing to the Membership statement, are encouraged to join in this fellowship which represents the constituency of the Crusade.

2. Board of Directors

The Board of Directors, composed of former missionaries, ministers and laymen who meet twice a year, is responsible for counselling and spiritual oversight in the work of the mission. Various denominational backgrounds are represented on the Board of Directors.

The Executive Committee of the Board of Directors meets monthly for the examination of candidates and the carrying out of regular matters of business.

3. Executive Staff

The Board of Directors is responsible for an election of an executive staff. The staff consists of the Executive Secretary, Personnel Secretary, Home Secretary-Treasurer. These are full-time workers in the organization and responsible for the administration of the work at home and co-ordination of responsibility with the fields.

FIELD ORGANIZATION

1. Field Conference

All missionaries on a field are members of the Field Conference with voting privileges after their first year on the field. The field conference meets twice a year. The field may elect to have Nationals included in this Field Conference, as is the case in the Philippines.

2. Field Councils

The Field Conference in turn elects a Field Council which is responsible for the direction of the field organization. In Japan this consists of nine members, and in the Philippines, five members.

3. Field Offices

The officers of the Field consist of a Field Council Chairman, Vice Chairman, Secretary and Treasurer, who are responsible for the administration on the field.

The Board of Directors recognizes the responsibility of its foreign fields concerning decisions in regard to their own work. The Board of Directors serves in the capacity of a co-ordinator of policies in order that there may be a consistent organizational and operational procedure throughout the structure of the Crusade.

CANDIDATE REQUIREMENTS

Spiritual requirements are based on a clear-cut testimony of conversion, a call to Christian service, a call to the mission field, and a call to the Crusade. Evident direction by the Holy Spirit must also be accompanied by spiritual equipment given by the Lord to fulfill this call. All other requirements are secondary to this.

Training. Applicants must have a thorough knowledge of the Word of God, regardless of the kind of work they anticipate on the field. It is desired that every candidate be a graduate of an evangelical Bible school, college, seminary or Bible college. This requirement may be waived in exceptional cases if satisfactory knowledge of the Word is evident through personal study. In the case of married couples making application, the husband and wife are both considered candidates, although the foregoing educational requirements may not be required of the wife.

Experience. Knowledge of the Word of God in itself does not preclude the need for experience in handling the Word of God. Therefore, we strongly urge all candidates to seek some type of full-time Christian work as further training for the field. Every applicant should give evidence of having been a successful soul-winner at home. Candidates in school are encouraged to seek summer employment in Christian service such as home missions, rural pastorates, schools or camps. Practical Christian work assignments while attending school are invaluable, but they can not replace experience gained in organized Christian work. Remember, missionaries are going to the field not only to win souls, but to build believers into a living Church. Paul admonishes that such workers not be novices!

Age Requirement. Inasmuch as many candidates now coming before the Council are veterans who have spent a number of years in the armed forces, we have not felt it possible to establish rigid age requirements. Each candidate will be considered upon the basis of his or her entire qualifications. Two age factors should be remembered, however: (1) that age plays an important part in one's ability to grasp the language; (2) extremes in climatic conditions are most difficult for one not in vigorous health.

Health. All candidates must undergo thorough physical examinations at the time they complete formal application. If there is any question of ill health or previous injuries, we suggest that you request physical examination blank prior to making application.

CANDIDATE PROCEDURE

Correspondence. We would encourage those considering application to begin correspondence at an early date prior to actual application in order that we may become better acquainted and perhaps arrange a personal interview. Please write in detail concerning yourself--your age, formal training, home background, conversion, times of consecration or dedication of your life, and the Lord's direction toward the field. Any questions regarding the Crusade will be answered in detail. Statements of faith and policy may be found in the enclosed literature and additional bulletins which will be sent on request.

Each candidate is urged to familiarize himself completely with the field of his choice through extensive reading. A bibliography will be furnished on request. Every effort should be made by the candidate to keep up with current events in

the Far East. In addition to this, extensive reading is recommended on the subject of missionary preparation and indigenous church methods.

Experience. Where the candidate has not had at least a year of experience in full-time Christian work here at home, the Candidate Secretary will make recommendations regarding the type of service.

Preliminary Questionnaire. This may be requested by the candidate within a year of the time he expects to begin preparation for the field. Returning this questionnaire, however, does not constitute an application.

References. Six references are requested on the preliminary questionnaire. A detailed reference questionnaire will be sent to those whose names are submitted. Only the names of persons who are personally and thoroughly acquainted with the candidate should be given. Also, it is improper to use an individual's name as a reference without first requesting permission. It will be appreciated if the prospective candidate will request his friends to give prayerful and prompt attention to the filling out and returning of these questionnaires.

Formal Application. When all the reference questionnaires have been returned, the candidate's file is read by the Candidate Committee of the Home Council to determine the advisability of proceeding with the processing of the application. The Candidate Secretary seeks to be very frank in passing on to the candidate the recommendations of the Committee.

Health Report. A complete medical examination is necessary. To assist in this, the candidate is sent a Health Report form, the first two pages of which are to be filled in by the candidate, the remaining two by the examining physician. The candidate is responsible for this expense. Free X-rays may be obtained from any county Tuberculosis Association.

Interview by Home Council. Candidate's complete file is reviewed and if satisfactory, an invitation is extended to appear before the Home Council or the Executive Committee for a personal interview. The decision to accept a candidate for training must be unanimous and will only be made after prayerful consideration of all the facts.

Candidates who become engaged prior to embarkation for the field must be reconsidered by the Home Council. Single missionaries must be on the field for a year before permission to marry will be granted by the Field Council.

Training. The accepted candidate is expected to spend six months in the Inter-Mission Candidate Training Program. In addition to this, there will be an orientation period for the opportunity to become better acquainted with the Crusade.

Appointment. It is felt that during these months of further preparation for the field, both the candidate and the Council should be sensitive to any further direction of the Lord concerning his call to the field and fellowship with the Crusade. Having this confirmation, and upon completion of health and financial requirements, the candidate will be appointed to the field by the Home Council. The term of service is normally four years in the Philippines and five years in Japan.

CRUSADE WORK

The Crusade entered the Philippines in 1947, the first interdenominational mission board to begin work there following World War II. The first project was Far Eastern Bible Institute and Seminary, which opened its doors in July of 1948. After the first couple went into full-time evangelistic work in 1951, we were convinced missionaries must have the language to work effectively in the provinces. In spite of U. S. occupation only 25% of the people speak English.

ORIENTATION AND LANGUAGE TRAINING

God has called the Crusade in the Philippines to reach the unreached. We are convinced that in order to do this we must reach them on the level where they live and in their own language. As one missionary put it, "If we are to reach them we must look brown, think brown and act brown." Therefore, missionaries spend their first six months in language and orientation school, regardless of their sphere of service. The Tagalog language study and orientation is at Tagaytay City, Cavite Province, in a climate and environment conducive to study and adequate contact with the national. Since the Ifugao language is not reduced to writing as yet, it must be studied with an informant. After this initial period of concentration, the missionary is expected to continue half-time in study until the prescribed course is completed. During this time he will be able to gain invaluable experience of life in the province, which we feel is essential to understand the Filipino, regardless of where they may eventually work.

We urge prospective candidates to take the summer courses offered at the University of Oklahoma and University of North Dakota by Wycliffe Bible Translators if possible. For further information write directly to Wycliffe Bible Translators, P.O. Box 870, Glendale 5, California.

PROVINCIAL EVANGELISM

The Crusade is at present working in five Tagalog-speaking provinces, with a concentration of seven workers on the Island of Marinduque. Others are working in Batangas, Cavite, Rizal and Bulacan provinces, where there is a desperate need for laborers in these heavily populated areas. For example, Batangas has a population of 650,000 and currently there is only one resident missionary couple there.

Thus far, six churches have been established by the Crusade in the Philippines, but there are groups of believers meeting in other towns.

PAGAN WORK

Work among the Ifugao tribe, Mountain Province, northern Luzon, was begun in 1954. Eight missionaries are currently working in this tribe. A Wycliffe couple are reducing the language to writing, which has been invaluable assistance to our workers. There are groups of believers in three communities. Workers are needed both here and in other unreached tribes.

MEDICAL WORK

Dr. James Irvine began the Good News Medical Clinic in Banaue among the Ifugao tribe in October 1956. Another doctor and at least one more nurse is needed here. The clinic, with mobile clinic work in neighboring villages, is breaking down prejudices of spirit worshippers, and we trust will make further entrance with the Gospel possible.

FAR EASTERN BIBLE INSTITUTE AND SEMINARY ("Febias")

Febias graduated its 7th class this year. The present housing shortage, as well as the problem of student support, has limited the enrollment to approximately 120 students. The need of trained nationals in the evangelization of the islands cannot be over-emphasized. Febias is the only interdenominational, evangelical school and has attracted students from 14 different denominations. Seventy graduates have gone throughout the islands in active witness and fruitful ministry; some in existing churches, others into pioneer work and others working with various mission boards. One of the most encouraging movements has been the organization of Philippine Missionary Fellowship, an indigenous faith mission which is an outgrowth of the Tribes prayer band among the student body, and now has ten full-time Filipino workers who have gone into four tribal areas.

Short-term Bible schools have been started in the provinces to make Bible training possible for laypeople who could never go away to school. This also furnishes preliminary instruction for those who may later go on to Febias.

There is a need for qualified teachers both on the Bible Institute and Seminary level.

SCHOOL FOR MISSIONARIES' CHILDREN

The Crusade has operated a school for missionaries' children in recent years. However, beginning June 1957 the Crusade will be cooperating with Faith Academy, a new school in which parents from fourteen evangelical boards are cooperating. At present it will be through grade eight but it is hoped that it may be extended to high school as God provides the facilities and personnel. Boarding facilities are planned for the future if not this school year. Houseparents and additional faculty members are needed.

HOUSING

Most Crusade missionaries live in rented houses which may average less than \$20.00 per month in the province, and exceed \$75.00 in the Manila area. Because of this, all missionaries pay \$20.00 per month into the housing fund and all rents are paid by the field treasurer (\$40.00 per family). Except in rural situations they have electricity for at least part of each day.

EQUIPMENT

Equipment and food prices are still above U.S. costs on most items because of heavy import control. Prices fluctuate continually so it is recommended that candidates keep in close touch with the home office as to actual needs. Fresh fruit is generally reasonable, but fresh vegetables, and especially fresh meats, are expensive and scarce in many areas.

TRANSPORTATION

Commercial inter-island boats keep rather regular schedules for travel throughout the islands. Rail transportation is limited to southern Luzon, but extensive bus routes make travel possible anywhere there are roads. Duty on vehicles brought into the country is so exorbitant, and gasoline so expensive, that privately owned cars are not generally recommended except for certain work.

March 1957

LANGUAGE STUDY

A working knowledge of the language must be acquired before a missionary can have an effective ministry in Japan. Under the supervision of the Field Council, each new missionary gives himself to the study of the language. The standard Naganuma course includes both the spoken and written language. During the first nine months a normal class load is 20 hours a week, during which time the missionary lives at the Crusade Center and is free of all other responsibility. Upon completion of the first 50 lessons, the missionary moves out to a village or rural area where his main responsibility for the next two years is continued study under a private tutor, with periodic language examinations. Each missionary should complete Book IV before the end of his first term, but there is opportunity to engage in a limited ministry among the people before the language is fully acquired. Missionaries normally live in rented Japanese houses with a minimum of alterations for their health and comfort. Each missionary pays \$10.00 per month into the Housing Fund, from which all rents are paid by the field treasurer.

EVANGELISM

At the present time Crusade missionaries are working in five prefectures (states): Tochigi, Saitama, Yamanashi, Kanagawa and Tokyo. There are literally hundreds of towns which have a population of 25,000 or more and no true Gospel witness. Pray with us for new missionaries who can move into these untouched areas, that Christ will be lifted up and the devil put to flight through the establishment and growth of local churches. Extensive tent evangelism is also carried on during the summer months, with meetings held nightly over a period of weeks in an area where there is a resident missionary to follow up the new converts.

CHRISTIAN ACADEMY

This school for missionaries' children, located 20 miles from Tokyo, is an inter-mission project, but several Crusade missionaries are on the staff. The Academy provides a well-balanced program in all grades through twelve. An efficient boarding department is operated for children whose parents' ministry is in distant areas. A new gym has recently been completed to give a well-balanced recreational program. This year the enrollment exceeded 140 children, who represent approximately 25 mission boards. The school is financed through tuition and contributions of parents, mission agencies and friends. Tuition is based on age and number of children enrolled per family and ranges from \$85.00 to \$150.00 per year per family. There is a need for both elementary and secondary teachers.

RADIO

One Crusade family is on loan to Pacific Broadcasting Association, an inter-mission, evangelical broadcasting association. Because it has been impossible to get a license for a Christian station, PBA is producing various Gospel tape-recordings which are broadcast on 35 commercial stations throughout Japan. Various missionaries and societies buy the radio time on their local stations. A strong correspondence follow-up program is coordinated with these broadcasts. Tape recordings are also sent to a Christian station in Manila, Philippine Islands, for relay to Japan via short-wave.

MEDICAL WORK

There is little opportunity for medical work in Japan, since they have their own doctors, nurses and hospitals which prove to be quite adequate. An active witness has been carried on among the nurses, which parallels the work of the Christian Nurses' Fellowship in the States.

LITERATURE

It is estimated that 98% of Japan is literate. This affords a tremendous opportunity for Christian missions. According to a 1955 literature survey in Japan, 156 publications are available and more than 26 groups are engaged in publishing evangelical books. While the Crusade has been instrumental in the publication of a number of books, the present problem seems to be distribution. Several Crusade workers have been especially burdened to place books in the hands of the people. Their first venture was opening a small Christian bookstore in a sea-resort town, where sales have far exceeded their expectations. They are expanding into col-portage work, booktables at conferences, evangelistic campaigns and in local churches. There is a great need to expand this vital ministry which often forms a natural entrance into homes as well as communities.

MISSIONARIES NEEDED

While a few specialized workers are needed on our Japan field, there is no problem of academic requirements for entry and very effective work is being done by Bible Institute graduates in rural evangelism. Since it is our purpose to plant indigenous churches, the missionary does not serve as pastor of a church. The work is primarily that of evangelism, visitation, teaching Bible classes, instructing and training new believers and encouraging them to take places of leadership in the local church. Single women are usually placed with another single worker, or may work with a missionary couple. Because of the difficulty of the language, candidates past the age of 30 or with extremely poor language aptitude usually are not considered for work in Japan except for some specialized work where a thorough grasp of the language may not be necessary.

March 1957

MISSY org.
 FAR EASTERN GOSPEL CRUSADE
 902 Hennepin Ave., Minneapolis 3, Minn.

INFORMATION BULLETIN
Finances

The work of the Far Eastern Gospel Crusade is supported by voluntary contributions of the Lord's people and administered through five channels:

1. General Funds

Home Office operation and support of home staff workers is carried on through the general fund of the Crusade. No gifts are used for this purpose which are otherwise designated. The field offices also maintain a general fund for the general field expenses.

2. Designated Funds

Gifts may be designated for certain projects, such as, Far Eastern Bible Institute and Seminary, the school for missionaries' children, building projects, literature, etc. Under no circumstances are designated funds used in any other way without the permission of the donor.

3. Missionary Support Funds

Each worker in the Crusade looks to the Lord for his support through monthly pledges. The treasurer transmits funds to the field treasurer each month for disbursement to the missionary with a full statement of his personal account, including duplicate copies of all receipts. While there is no pooling of funds, missionaries voluntarily share with others in need through a benevolence fund maintained by each field.

Japan-Okinawa Support

Total support for a missionary in Japan or Okinawa is \$120.00 per month. Of this amount, \$100.00 is his personal allowance, from which the missionary is responsible for housing and language study. The remaining \$20.00 per month is divided between the Field General Fund, Home General Fund, and social security or other retiral investment. Children's support is \$15.00 per month from 0-5 years of age, \$35.00 per month from 6-9 years of age, \$50.00 per month from 10-18 years of age.

Philippine Support

Because of the increased cost of living in the Philippines, adult allowances are \$140.00 per month, \$20.00 designated as service allowance, \$20.00 for housing, and \$100.00 personal allowance. Children's allowances are \$25.00 for pre-school and \$50.00 per month for children in school.

4. Furlough Fund

A reserve fund is maintained to meet government requirements for emergency repatriation. This also serves as a regular furlough fund to provide return passage when the missionary returns to the States after a normal term of service. Return passage funds may be deposited in a lump sum before the missionary goes to the field, or may be pledged to be paid on a monthly basis. Furlough fund pledges will increase the amount of support needed for each adult missionary approximately \$8.00 to \$10.00 per month, depending on the field to which he is going, and \$4.00 or \$5.00 per month for each child.

5. Personal Gifts

Gifts over and above personal support will be transmitted to all workers and direct gifts will be receipted by the missionary. When personal gifts exceed the amount of \$300.00 per year per individual or \$450.00 per year per couple, the worker is accountable to the Field Council or Home Council for his stewardship.

